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from our main purpose. Suffice it merely to say, very generally, that whatever is given under "normal" conditions of perception is a true, as that which occurs under "abnormal" circumstances is a false, appearance of the thing known. Thus we correctly perceive the "true" color of an object—the latter being, for the moment, determined by non-perceptual tests—when we see it with normal eyes and in ordinary daylight. Similarly we observe its correct form and size when we view it so that the line of our vision falls perpendicular to the surface inspected, when we see it at a customary distance, and through a medium of uniform and average density. Let any one of these circumstances be changed—let the light grow dim or the angle of vision shift—and we perceive the object, by just that much, not as it "really is," but merely "as it appears to be"—in the present case as gray and not white, as rhomboidal and not square. But what concerns us here is not the precise differentia of true and false appearances but the fact that the latter, as little as the former, and both as little as real things, are subjective existences or states of mind, in the dualistic sense of the term. Real things and appearances, both true and false, are, in fact, all of a piece: they are part and parcel of the same world. Their content, apart from a radical difference of relation, is largely or wholly the same. Between real things and true appearances the identity is, indeed, almost complete; the only difference is that the reference of the first is to other things while that of the second is to a subject. Between real things and true perception, on the one hand, and false appearances, on the other, there is, of course, a disparity of content, which is proportional to the degree of abnormality in the conditions under which the material is apprehended. Fortunately, however, this discrepancy is rarely so great as to make recognition and control difficult, and is never so great as to make it impossible.

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THE JEWS OF MALABAR.

In *The Monist* for January, pages 18 and 19, Professor Garbe denies a reference by Professor Hopkins to an early Jewish settlement on the Malabar coast, and quotes Nöldeke to the effect that it is nonsense.

The authorities for the story are principally German, and I

venture to send a few references, thinking they may be of general interest. They indicate to me the probability of early settlements both Jewish and Christian on that coast, although I should be inclined to doubt whether the number were as large as 10,000. The Indian census shows some 1500 Jews settled in the state of Cochin, and the *Imperial Gazetteer* refers to them as dwelling in a couple of towns only. From a number of friends who have visited that part of the world I have had descriptions of this interesting colony of so-called Black Jews, who seem to have largely lost their racial identity but to have retained their religious tradition, as we note has been the case with other isolated colonies, such as those in Abyssinia and China.

Where a well attested local tradition exists, it does not seem altogether a justifiable argument to laugh it away as nonsense, especially as we know from other sources that there was an extremely active shipping trade between Red Sea ports and the Malabar coast during the first and second centuries and every possibility of migration having occurred to a reasonable extent.

* * *

We read as follows in *Benjamin of Tudela* (Adler's Oxford Edition, 1907, pages 63-65): "Thence it is seven days' journey to Khulam which is the beginning of the country of the sun-worshippers. . . . And throughout the island, including all the towns there, live several thousand Israelites. The inhabitants are all black, and the Jews also. The latter are good and benevolent. They know the law of Moses and the prophets, and to a small extent the Talmud and Halacha."

"Ritter, in the fifth volume of his *Geography*, devotes a chapter to the fire-worshippers of the Guebers, who, as Parsees, form an important element at the present day in the population of the Bombay presidency. Another chapter is devoted to the Jewish settlement to which Benjamin refers. See *Die jüdischen Colonien in Indien*, Dr. Gustav Oppert; also *Semitic Studies* (Berlin, 1897), pp. 396-419.

"Under the heading 'Cochin,' the *Jewish Encyclopedia* gives an account of the White and Black Jews of Malabar. By way of supplementing the article, it may be well to refer to a manuscript, No. 4238 of the Merzbacher library, formerly at Munich. It is a document drawn up in reply to eleven questions addressed to Tobias Boas on the 12 Ellul 5527 (=1767) to R. Jeches Kel Rachbi of Malabar. From this manuscript it appears that 10,000 exiled Jews

reached Malabar A. D. 68 (i. e., about the time of the destruction of the second temple) and settled at Cranganor, Dschalor, Madri and Plota. An extract from this manuscript is given in Winter and Wünsche's *Jüdische Literatur*, Vol. III, p. 459. Cf. article on the Beni-Israel of India by Samuel B. Samuel in *The Jewish Literary Annual*, 1905."

The Jews of Cochin seem to have settled first at the ancient port of Muziris, the modern Cranganore, the chief port of the Chera kingdom, modern Cochin (Vincent Smith's *Early History of India*, 340-341). Subsequently they were driven out of Cranganore by the Portuguese, who took that place early in the sixteenth century, and landed on the mainland just across the back-waters from that port at Vanji, which was also called Karur or Parur, the Karoura of Ptolemy. The note on this place in my edition of the *Periplus* was as follows:

"Vanji, according to the *Imperial Gazetteer* (XX, 21), must be placed at the modern Parur or Paravur (10° 10' N., 76° 16' E.), where the Periyar River empties into the Cochin back-waters. Parur is still a busy trading center, as well as the headquarters of the district. While now in the district of Travancore, it formerly belonged to Cochin,—that is, to Chera or Kerala. It is said to comprise almost all the Jews in Travancore; and the settlement may date from the end of the first century, when it is known that there was a considerable Jewish migration to southern India."

According to W. Crooke (Vol. I, p. 441) the present Jewish population in India is about 18,000, having increased from 12,000 during the past generation. There is no immigration. There are two well-established colonies; one at Kolaba in Bombay, with a tradition of migration from Yemen in the sixth century, the other in Cochin, who are mostly black and claim an extremely early origin, assigning their arrival in Cochin to the first century. There is no doubt, says Crooke, that they were on the coast in the eighth century.

According to R. Sewell (Vol. II, p. 326) this early colony of Jews on the Malabar coast arrived there as refugees from Jewish persecution in Palestine A. D. 68 approximately. They were a trading colony of considerable importance for a long time. Fleet (Vol. II, p. 58) quotes an ancient Cochin grant, Bhaskara Ravi-varman, taken from the *Epigraphia Indica* 3, 66, which establishes the existence of an ancient colony of Jews, certifying the bestowal of a village upon them.

The Black Jews of Malabar are mentioned by most of the medieval travelers. Interesting references are found, particularly in Marco Polo.

The expression "ten thousand" need not be taken too exactly; such expressions are frequently used in the Hebrew scriptures as "round numbers." But as a mere question in anthropology, assuming a migration 1850 years ago, not maintained by fresh accessions, there would be nothing unreasonable in the gradual absorption or reduction of the colony, from an original 10,000 to a present 1500.

WILFRED H. SCHOFF.

PHILADELPHIA.

A NEW ERA IN THE HISTORY OF THE "APOCRYPHA."

During the years 1825-1827 the British and Foreign Bible Society was engaged in a controversy which threatened to put an end to its existence. The bone of contention was the group of fifteen extra-canonical books (or appendixes) belonging to the Old Testament, known in England since the latter part of the sixteenth century as the "Apocrypha." A majority of the directors wished to exclude these books from publication and distribution by the society; the opposing minority clung to the former policy of permitting their circulation in those countries where the branch societies wished to retain them. The whole controversy, it should be borne in mind, concerned only the copies of the scriptures distributed on the continent. In England the apocryphal books, though expressly designated as profane and apparently little read, were still printed in standard editions of the Bible, besides being used to some extent in the church lectionary. As early as 1813 energetic attempts had been made to adopt for the Bible Society a policy definitely opposed to the publication of these "uninspired writings"; but the resulting outcry on the continent, especially in Germany, Austria and Sweden, had restrained the directors from taking the proposed action. At length, in 1825, the Edinburgh branch society sent its ultimatum to London: Either the British and Foreign Bible Society must cease, entirely and finally, from distributing the Apocrypha, or else the Scottish societies must withdraw their support. Apart from other unfortunate consequences of such a secession, the fact that the contribution of the Scotch auxiliaries to the funds of the society had averaged considerably over five thousand pounds a year made the Edinburgh note a very formidable document. The society could